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The TAHRIK-I-JADID

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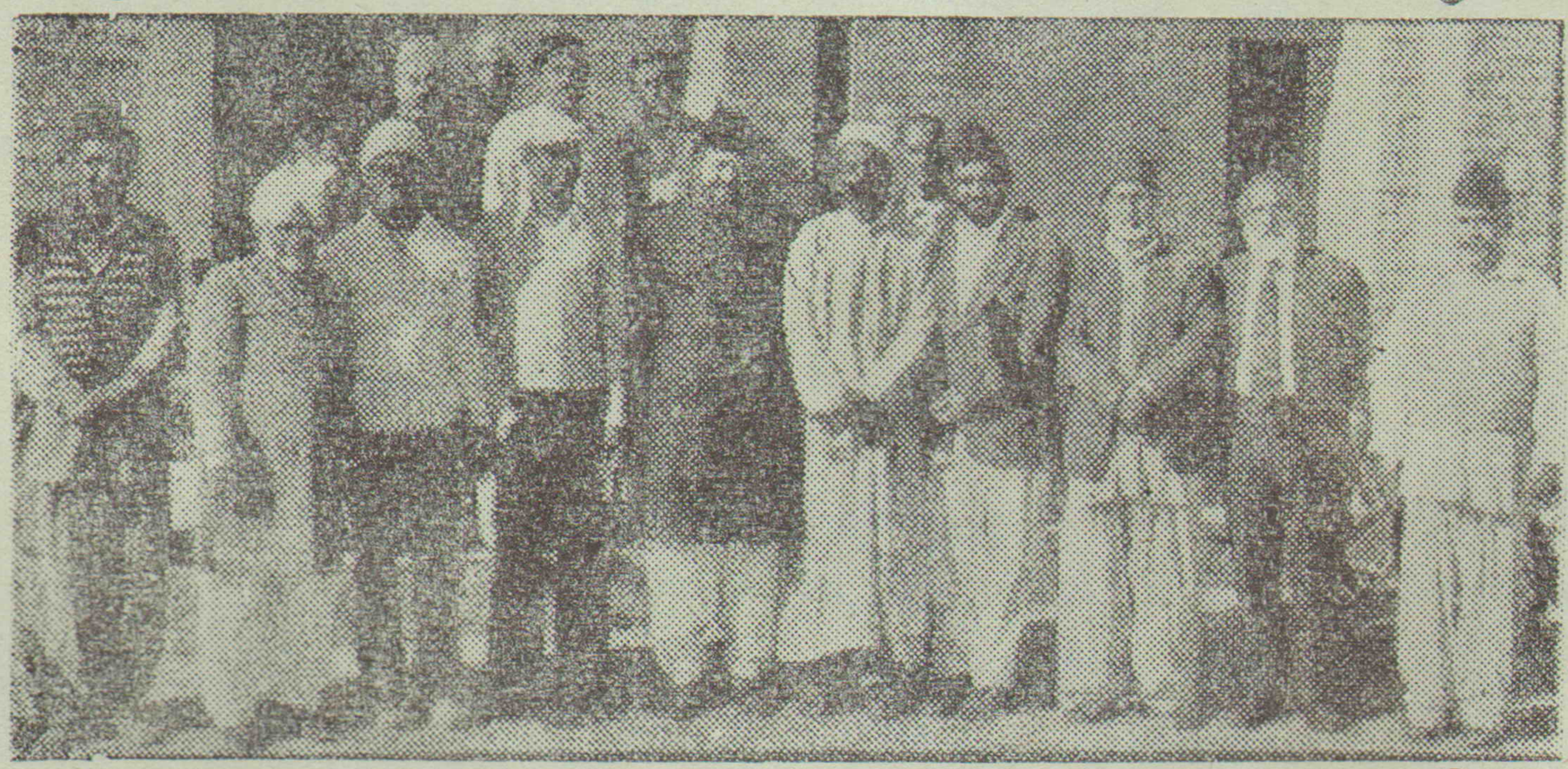
Editor :
NASEEM SAIFI

IKHA 1359 H.S. – OCTOBER 1980 C.E.

In front of the Office of the Vakil-i-Aala, Tahrik-i-Jadid.
The Vakil-i-Aala is seen in the centre. The gentleman on his left came from West Africa to attend the Annual Conference (Jalsa Salana) held in the last week of December 1979.



مکرم وکیل اعلی صاحب کے دفتر کے سامنے ۔ مکرم وکیل اعلی صاحب درمیان میں کھڑے ہیں ۔ ان کی بائیں جانب مغربی افریقہ کے ایک نمائندہ ہیں جو جلسہ سالانہ میں شرکت کے لئے تشریف لائے تھے ۔

بسم الله الرحمن الرحيم

Monthly

Tahrik-i-Jadid

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Editor
NASEEM SAIFI

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MALFOOZAT

DEFENSIVE WARS

The hardships and the difficulties that the Companions of the Holy Prophet, sallai aho alaihi wa sallam, had to undergo in the early days of Islam were much greater than the hardships and difficulties of all other peoples. These brave peoples (the Companions) bore all the hardships with patience but did not abandon Islam. The ultimate result of these hardships was that they had to leave their homeland and migrate along with the Holy Prophet, sallallaho alaihi wa sallam. And when the mischief of opposition by the opponents—the disbelivers—reached its climax and went beyond all bounds and they really deserved punishment for their misdeeds, then God the Almighty commissioned the Muslims to punish these rebellious people. As a result of that, the people who were busy worshipping their God day and night in the mosques—and who were few in number and had no weapons—entered the battlefield to check the onslaught of the opponents.

The battles of Islam were defensive.

(Malfoozat Vol. IV, p. 138)

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KHUTBA

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CALL ON GOD FOR YOUR NEEDS

HE HAS PROMISED TO ACCEPT THE PRAYERS

On the 19th October 1979, Hazrat Khalifatul Masih IJI, told the Jamaat in his Friday Sermon delivered at the Masjid Aqsa, Rabwah, that the basic truth of the Universe is that God is ONE and there is none who is like Him in His Being and in His attributes.

He also told the Jamaat that man has been given the power to attract the Mercy of God—and this is what he should really do.

He asserted that unless one had the communion of God, one could not achieve any success nor one could get any consolation from any source, whatsoever.

Hazrat Khalifatul Masih exhorted the members of the Jamaat to keep the words of God in mind

ادعونی استجب لکم

(Call on Me, I will listen to your prayers).

and that they should live their lives in accordance with this call of God and His promise. They should always keep their eyes fixed on God and it is from Him that they should ask whatever they stand in need of.

This Friday was also the inaugural day of Ijtima of Lajna, Khuddam and Atfal and since the Government had been kind enough to issue permission for the holding of the Ij ima, Hazrat Khalifatul Masih deemed it fit to offer his thanks to the Government officials.

It was after thanks that Huzur dealt with his topic the theme of which was that God is one and He has no partners. Moreover He Himself has told His servants to call on Him. It was a great honour, he said, and all of us must always call on God for our needs. Huzur repeatedly stressed the point that everybody should keep himself bowed down before God and everybody should present his needs to God Who had promised to listen and accept the prayers.

Huzur joined the Friday and Asr Prayers and told the audience to get busy in doing good deeds

HELP EVERYBODY

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When the community was passing through difficult times after the partition of the sub continent, Huzur Muslih Mauood, advised the members of the community in the following words :

"In these difficult times you should try to earn more and spend less. Contribute to the funds of the community he highest amount that you can. Now it should be at least fifty percent of your income. Of course whoever is enabled by God to contribute more than that should do so, as much as he can.

Every Ahmadi should try all he can to get the other displaced Ahmadis settled But mind you, your sympathies should not be restricted only to the Ahmadis. Your target should be to help all the Muslims. It will be betrayal of the nation to talk of the differences and to distinguish and discriminate among the Ahmadis and non-Ahmadis, at this time. Whoever has been tortured from among the Muslims has not received this treatment because he belonged to this sect or that sect or because of the school of thought to which be belonged. He has been tortured because he was a member of the Ummat of the Holy Prophet Mohammad, sallallaho alaihi wa sallam. Thus, the cruels have not shown cruelty to him, they have done so to the Holy Prophet Mohammad, sallallaho alaihi wa sallam. And whoever has been tortured because of his connection with the Holy Prophet, our love for the Holy Prophet demands that we should help him so that none may lay the Holy Prophet under obligation.

You should not show any sort of cruelty to any poor or helpless person. Every Hindu and Sikh is also a creature of God. If his brothers have made a mistake we should ponder over it whether it is this mistake that has to be kept in view or the relationship of our heavenly Father. All of us are brothers because of our heavenly Father. That is why inspite of all the differences a Hindu is our brother and a Sikh is also our brother. We will not let him be cruel to anyone nor we will let others show cruelty to him You should also think over another point : it is these very people who are going to join Islam one day and become the means of its progress. Why should we destroy the garden which is going to produce fruits for us in the future ?

SO SAID

The Founder of the Ahmadiyya Movement

The value of Bai'at

One should try to find out what he is going to gain from the Bai'at and why it is necessary to enter into this pledge. Unless one knows what the advantage of a certain t ing is and the value it possesses, one cannot appreciate it. It is just as there are various kinds of articles in the house : money—big and small coins—and wood etc. Everything is placed to where it belongs, that is, everything will be cared for and looked after according to its value. Small coins will not receive the same care as the big ones As for the pieces of wood, they will be thrown in a corner. In short, whatever will be a cause of bigger loss will be cared for more than other things.

The most important point in Bai'at is Tauba (repentance) which means turning back. It indicates that condition in which man is closely connected with sin, and it is as if sins are the homeland and he is living in this habitation—Tauba means that he is now leaving this homeland. Turning back (Roju') means to adopt piety (to become pious). Leaving one's homeland is indeed a hard thing to do, and it entails thousands of hardships. When a man leaves his home, he feels it very much, then how much more one must be feeling while leaving one's homeland. He leaves every thing, his household belongings, his streets and his neighbours and bazaars and goes to another country. He does not come back to his old homeland. This is TAUBA. When a man is a sinner, his friends are different from those who are going to be his friends when he adopts Taqwa (fear of God). The mystics have termed this change as 'death'.

(Malfoozat Vol. I, p. 2)

Good News for Muttaqi

There is another promise of God made to the Muttaqi

لهم البشرى في الحيوة الدنيا و في الاخرة

That is, those who are Muttaqi receive good news in this very world through dreams that come to pass They even see visions and become the recipient of the revelations from God. They see the Angels, themselves being in the garb of the human beings. God says :

ان الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملئكة

that is, those who say that Allah is our Lord and then they remain steadfast, the Angels descend on them. These are the people who prove their steadfastness in the times of trials and therefore they can say that they have fulfilled the pledge they had made.

Trials, it must be remembered, are bound to come, as the following verse points out :

احسب الناس ان يتركوا ان يقولوا آمنا و هم لا يفتنون

(Do the people think that they will be left off because they say that they have believed).

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The Commentators say that a descending of the angels refers to the time of death but they are very much mistaken in this view of theirs. It actually means that those who purify their hearts and keep themselves away from the dirt that is a barrier between man and God, get closer to the spirit of revelation and begin to receive the Word of God. At another place it is said about the Muttaqi :

الا ان اولياء الله لا خوف عليهم

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و لا هم يحزنون

That is, those who are the friends of God have nothing to worry about. He whose Guardian is God has no hardship to face : nobody who confronts them can harm them.

Again God says :

و البشروا بالجنة التى كنتم توعدون

Be happy for the Paradise that has been promised to you.

(Malfoozat Vol. I p. 14)

Provision of two kinds

The fact is that the Provision is of two kinds. One is connected with trials and the other is connected with the man being a chosen one of God. The one that is connected with trials takes a man away from God, so much so that it causes him to be destroyed. This is the fact to which God has referred in the words :

لا تلهكم اموالكم

(Your wealth may not destroy you).

The other kind of provision is the one that is granted by God with His pleasure. God Himself is the Guardian of such people and all that they have, they take it to be really for God (i.e. the real possessor is God) and they give a practical proof of it. Look at the Companions of the Holy Prophet, sallallaho alaihi wa sallam. Hazrat Abu Bakr Siddiq was the first to cover himself with a blanket (for, he had given everything to the Holy Prophet for the cause of God) Then, how great was the reward given to him by God. He was the first to become Khalifa (Successor of the Holy Prophet). This is real excellence and commendable virtue and it should be remembered that it is only what we spend for the cause of God that becomes the source of contentment and spiritual bliss.

(Malfoozat Vol. 1, p. 202)

Be with the living and not the dead

I hate it very much that help should be sought from the dead people. This is done by those who are weak of Faith ; it is they who turn their attention to the dead while they run away from the living people. God the Almighty says that when Prophet Joseph was alive they continued rejecting him, but the day he passed away, they started saying that the prophethood had come to an end, with his passing away from the world.

God has nowhere instructed the people to go to the dead (i.e. to the graves of the dead to ask for their needs), rather he has commanded :

كونوا مع الصادقين

(You should keep the company of the Truthful persons).

and told the people to be in the company of the living people. That is why I ask my friends to be visit-

ing this place frequently. God knows that my asking the friends to come here is in their own interest and I do so taking pity on them and it is a sort of sympathy on my part.

I tell you the truth that one's faith cannot be all right unless one keeps the company of a person who can be called 'Man of the Faith."

(Malfoozat Vol. II p. 53)

Certainty of Revelation

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I am prepared to swear in the precincts of the Ka'aba that the revelation that I receive from God is definitely from Him; I am prepared to take oath of any kind that you ask me to take. I am full of certainty that if I deny this fact or have any suspicion about it (its being from God) I would instantaneously become a Kafir (non-believer).

(Malfoozat Vol. II, p. 143)

The Holy Prophet's achievements

If one can fully understand the circumstances through which the Holy Prophet, sallallaho alaihi wa sallam, had to pass and one could also know the conditions of the world in those days and the changes that he effected, one would ecstatically begin to say Allahumma salli alaa Mohammad. (may God shower His choicest blessings on Mohammad)

I tell you the truth—and it is not an imaginary thing—that the Holy Quran and the history bear witness to all that the Holy Prophet, sallallaho alaihi wa sallam, did. If he had not done what he actually did, why would have it been said:

ان الله و ملئكته يصلون على النبى يا ايها الذين آمنوا صلوا عليه و سلموا تسليما .

"Allah and His angels send blessings on the Prophet. O ye who believe, you should invoke blessings on him and salute him with the salutation of peace. (33 : 57)

This voice was never heard for any other prophet. This was the only person who came with total success and complete appreciation—his name was Mohammad, sallallaho alaihi wa sallam.

(Malfoozat Vol II, p. 174)

Be kind to your wives

So far as the treatment of women is concerned, there are two types of people who have given too much of liberty to women. These women have nothing to do with religion. They even go to the extent of doing things against the teachings of Islam and nobody questions them about this behaviour of theirs. There are others who have not given too much of liberty, rather on the other hand they are so strict about them and treat them so badly as if there is no difference between them and the animals. These women are treated worse than the slaves and the animals. They beat them so mercilessly as if they are not living beings. In short they are treated very harshly. In the Punjab, the woman is likened to the shoe which can be changed at any time. It is a very bad (and dangerous) thing and it is against the teachings of Islam.

The Holy Prophet, sallallaho

alahi wa sallam, is a perfect model. Let the people look to his life and realise how benevolent was his treatment of his wife. He who flies in the face of the women, according to me, is a coward and an unmanly man.

(Malfoozat Vol. IV, p. 44)

Wall of Mercy

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You should get up at night and pray to God and by so doing get yourself enclosed within the wall of Mercy. God is very Merciful and Generous. He never lets His servant die a death of humiliation. If God forbid any of my followers dies a death of humiliation, the others (the opponents) will raise objections. Had we not made the announcement, nobody would have thought of raising objection. But now that we ourselves have made the announcement there can be no doubt about it that they will raise the objections You should therefore bring about a change in yourself. I am quite confident that God will definitely save the person who is far away from mischief. Once I received a revelation: Don't threaten us with fire. Fire is a slave of our slaves".

(Malfoozat Vol. IV, p-211)

Treating Negligence

The Salat (five daily prayers) and Istighfar (asking for the forgiveness of sins) are a very good remedy for the negligence. One should supplicate God during the Salat to keep him and his sins far apart. If a man prays with a sincere heart it is quite definite that a day will come when his prayer will be accepted—one should never be in a haste.

The farmer sows the seed but does not reap the crop the same time. He who shows impatience always proves himself to be unlucky. A righteous and pious person is never impatient. If a man digs a well and he digs it twenty feet deep but one foot is left to reach the water, he will turn the whole of his effort to waste just because of his impatience. Had he been patient and dug another foot he would have achieved his objective. The practice of God is that He bestows His Bounties after a man has passed th ough hardships. Had a man been able to get the Bounty of God easily, he would not appreciate it.

(Malfoozat Vol. IV, p-245)

Faith - its two Kinds

The fact is that Faith in God is of two kinds. One that is limited to mere lip profession and has no effect on the actions. Two, the Faith that is supported by actions.

Unless the Faith is of the Second kind, I can never say that the man really has believed in God. I can never understand how a man who believes in God can commit sins.

A large number of the people in the world are such that they have the first kind of faith. I know they do profess that God is there but inspite of this profession they indulge in dirty affairs and commit sins—they are really engrossed in the mire of sins. How is it that a man should believe in the omni presence of God and still commit sins. Don't you see that when a man does not take away the belonging of as low a man as a sweeper is when he knows that he is seeing what the man does, it is simply

understandable that a man should know that God is th re and yet he shou'd go against Him and violate His commandments.

I do know that a lot of people believe in God—some of them call Him Khuda. Others, Permeshwar and still others God. But when their faith in God is put to test, it has to be declared that their profession of the existence of God is not supported by any practical proof.

(Malfoozat Vol IV, p. 312)

Sowing the Seed

So far as supplication is concerned its likeness is that of a Farmer sowing a seed in his Farm. On the face of it, it seems that he has buried a good grain in the earth. How can a man understand, at that time, that this seed will g r o w into a beautiful tree and bear fruits. The other people and even the Farmer himself cannot observe that the seed is turning into a plant (this change is taking place inside the earth). But the fact is that within few days the seed becomes a plant and sprouts — and comes out in the open. Now the others can also see it Now look at it. The time the seed was sown it had started taking the ultimate shape of a plant but the eyes that can only see what is visible could not visualise this change. Now that the plant has shown itself every body can see as to what has happened to the seed.

But even now a child cannot understand that it will bear fruit, when times comes. He would like to have the fruit immediately. The wise farmer knows it full well as to when it would bear the fruit. He continues looking after it very patiently. Thus the time does arrive when the tree bears the fruit and it ripens.

Exactly that is the case with the prayer (supplication). It develops and bears fruits the same way. Those who are in haste, get tired and leave praying before the aim is achieved while the patient people continue praying steadfastly and thus they achieve their objective.

(Malfoozat Vol IV, p. 477)

Digestive System Cures نظام ہضم کی کیور

Appendix Cure	اپنڈے سائی ٹس کیور
Colic Cure	پیٹ معدہ اور انتڑیوں کی درد کی کیور
Constipation Cure	قبض کی کیور
Dysentery Cure	پیچش کی کیور
Flatulence Cure	گیس و ریح کی کیور
Jaundice Cure	یرقان کی کیور
Piles Cure	بواسیر کی کیور
Worms Cure	پیٹ کے کیڑوں کی کیور

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Dissemination of Guidance

The Messiah—Jesus Christ (peace be on him) did not bring a new Sharia) he came to fulfil the Torah. Likewise, the Messiah of the Mohammadan Dispensation has not come with a new sharia, rather he has come for the revival of the Holy Quran and for the completion which is known as the completion of the dissemination of Guidance.

(Malfoozat Vol. IV, p. 10)

The advantage of Opposition

The opponents become a cause of the longevity of the life of the person who is commissioned by God to reform the world (Mamoor); it is as if they are the ones who give colour to the claim of prophethood. Their opposition rouses the feelings and God shows His jealousy for His cause. When the opposition is over, then, it is as if the Mamoor has accomplished his task and having become victorious, he is taken away (i.e. he breathes his last).

Look at the opposition offered to the Holy Prophet, sallallaho alaihi wa sallam, by the disbelievers of Mecca. When this opposition was at its height, great miraculous things happened. But when the time for:

اذا جاء نصر الله و الفتح

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approached and this chapter of the Holy Quran was revealed then, as a matter of fact. the time for the passing away of the Holy Prophet had arrived. The victory of Mecca was another indication for the demise of the Holy Prophet.

In short, the moves made by the opponents are very beneficial.

It is from among the opponents that the people have joined our Jamaat. Had there been no opposition, the people would not have been stirred like this and the propagational work would not have achieved these dimensions (that, it did achieve because of opposition).

(Malfoozat Vol. IV, p. 250)

Taqwa washes and cleanses.

The real Taqwa which washes a man and cleanses him and for which the prophets are raised in the world is no where to be found in this Age. It is very scarce to find a mind who may justify in himself:

قد افلح من زكيها

He who purifies himself becomes successful and prosperous. Cleanliness and purity are good things. If a man is clean and pure the Angels shake hands with him. The people don't care much for it, otherwise, they would appreciate that, through it, they would get every thing in the lawful manner—everything that would give them pleasure.

The thief steals to acquire wealth but had he been patient, God would have given him what he desired to get, through some other means. Likewise the adulterer commits adultery. Had he been patient God would have arranged the fulfilment of his desire in some other way—and that way would have been in accordance with His will.

The Hadees tells us that whenever a thief commits theft, he is not a believer at that time, Likewise an adulterer is not a believer when he is in the process of committing adultery.

If a lion is standing by, the goat cannot graze. It is a pity that the people do not have as much of faith as the goat (in the presence and powers of the lion).

The real target is Taqwa, whoever has got it, has got everything in the world, and without it, it is not possible to shun the minor and the major sins. The laws enforced by the worldly Governments cannot help the people to get rid of sins. The Government officials do not go about with the people (to see whether they violate the law or not) and that being the case, the people do not fear them. The sin is always committed when a man feels that he is all alone. If he did not have that kind of feeling, he would not commit sin. When he feels that he is all alone, he is, at that time an atheiet and he does not realise that God is there with him and He sees him. If he really could understand that God is always with him, he would never commit sin.

In fact everything is linked with Taqwa. That is why the Holy Quran starts with this very theme.

ایاک نعبد و ایاک نستعین

Thee alone do we worship and Thee alone do we ask for help

also refers to Taqwa. That is, despite the fact that it is the man who acts but he fears God and does not ascribe the act to himself. rather feels that it is nothing but the help of God that has enabled him to do all what he has been able to do and then he asks for His help for the future also.

The next chapter (No. 2) also starts with

هدی للمتقین

It is Guidance for those who are Muttaqi.

The five daily prayers, the Fasts and the Zakat become acceptable to God only when a man is Muttaqi. In the case of a man being Muttaqi, God removes all the causes of sin; grants him wife if he needs one, gives him medicine, if he is in need of it; provides him with every-thing that he stands in need of and from such quarters that he cannot even think of. There is another verse in the Holy Quran which says:

ان الذین قالوا ربنا الله ثم استقاموا

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تتنزل علیهم الملئکة الا تخافوا

و لا تحزنوا

Verily those who say that Allah is our Lord and then they remain steadfast in their faith, the Angels descend on them and tell them not to entertain any fear nor to be grieved.

This verse also refers to the Muttaqis.

ثم استقاموا

then they remain steadfast.

means that even when they are slackened, as if, by earthquakes, or pass through trials which may be severe like heavy storms, they stick to the pledge that they have made. God says further that when they displayed this much of sincerity and loyalty the reward that was given to them was :

تتنزل علیهم الملئکة

that is, the Angels descended on them

and told them neither to be frightended nor to be grieved, for, "God is your Guardian"

و ابشروا بالجنة التى كنتم توعدون

and gave them the glad tidings of the Paradise and told them to be happy. The paradise, here, means the paradise of this world, as it is mentioned in the Holy Quran :

و لمن خاف مقام ربه جنتان

and, further,

نحن اولياء كم فى الحيوة الدنيا

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و فى الاخرة

We are your Guardians in this world and in the next world.
(Malfoozat Vol. IV, p. 251)

Significance of Istighfar

If Istighfar is meant to ask for the forgiveness of the sins that have been committed in the past, tell me what is there to ask God to enable us to avoid sins in the future. It is through Istighfar that one is secured against the committal of sins in the days to come, for, if God wishes this to happen (that the sin may not be committed by a particular person) He would not let the power to sin come into operation. Just as a man stands in need of his past sins to be forgiven, so also he stands in need of power to abstain from committing sins in the future. And this matter is also very closely connected with supplication to God. Otherwise, how is it that when a man is involved in sin he should need to pray to be forgiven but he should not need to ask God to restrain him from sins in future.

(Malfoozat Vol. IV, p. 262)

No Conjectures

We cannot look into the hearts of the people and if we tried to do that, it would be a sin. At times, we think of somebody as an evil person and then we become worse than he is.

I have read a story about a saintly person. This saintly person once made up his mind that he would never consider himself to be better than anyone, who ever he might be. Once it so happened that he was going about on the bank of a river. There, he saw a man with a woman—both of them taking their meals—and a bottle with them. The man was drinking from this bottle. The saintly person having seen them in this condition said to himself: "Although I have decided not to consider myself better than anyone, I think I am better than these two persons." As soon as he said this, a very strong wind blew and a boat got turned upside down. The man who was sitting with the woman and taking his meals with her jumped into the river and saved the lives of six persons who were in that boat. Then he addressed the saintly person and said, "You think of yourself as better than me, I have saved the lives of six persons, go and save the seventh, who is left".

The saintly person was surprised to hear this and he asked him as to how did he read his mind, and what was all that had happened. The young man told him that the bottle contained nothing but water—it is not wine—this woman is my mother and I am the only child of hers. Her physique is strong and that is why she looks young. It was God who commissioned me to do all this so that you could be taught

a lesson."

The story of Khizr also seems to have been based on this very fact One should not begin to suspect in haste. To look into innerself of the people is a delicate matter. Many people have been ruined because of their suspicions about the prophets and their families.

(Malfoozat Vol. IV, p 265)

Baiat not enough

Having entered into the pledge of Baiat, one should not think it to be sufficient that one has believed and that that much would bring him blessings. These are the days of great trials. Bubonic plague is spreading all round. God is not pleased by just professing faith, unless it is accompanied by good actions. You should strive hard to become righteous and Muttaqi. You should shun every evil. This is the time for supplications and you should supplicate day and night and very fervently too. When it is the time for trials, the wrath of God is fully enraged. In times like this, one should pray fervently and give charity. Be softspoken ; make Istighfar a routine with you ; supplicate to God during five daily prayers. As maxim, it is said that nobody dies while begging God (the prayer is heard and even the life is prolonged through it). Just to profess faith does not avail anything. He who believes and then becomes heedless, cannot be benefited by his belief. And if in such circumstances one complains that the pledge of Baiat has not been of any use, it would be a meaningless complaint.

God's pleasure cannot be won through words alone.

(Malfoozat Vol. IV, p. 274)

Pledge of Repentance

You have made a pledge of Repentance. From now onward God wishes to see how much do you clean yourself (of sins). In this Age, it is the Will of God that a distinction should be made among the people and that it should be done on the basis of Taqwa. There are a lot of people who complain against God but they do not look to themselves (as to what kind of lives they are living) God is very Merciful and Benevolent ; It is man who proves to be unjust and does wrong to himself.

There are some who are unaware of the reality of sin while there are others who do not know even this much as to what sin is (or who do not realise that they have committed any sin) That is why God has told us to be asking for the forgiveness of the sins (Istighfar) whether these sins are known (Open) or hidden and they are committed with the hands, the feet, the tongue, the nose, the ears the eyes or anyother way.

Now a days the prayer of Hazrat Adam should be recited much,

ربنا ظلمنا انفسنا و ان لم تغفرلنا
و ترحمنا لنكونن من الخسرين

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Once this prayer has been accepted in the case of Hazrat Adam and it can be accepted again, too.

Do not live a life of negligence. It is hoped that he who does not live a life of negligence is never put to trials which may prove to be beyond his capacity. A man has never to confront a trial unless it is decreed from on High.

The following prayer was revealed to me:

رب کل شیٔ خادمک رب فاحفظنی

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وانصرنی وارحمنی

O my Lord, all things are under Your Command. O my Lord protect me and help me and show Mercy to me.

(Malfoozat Vol. IV. p. 2 5)

How to know God

If something can be denied, it is the person of the creatures ; so far as God is concerned, He controls every particle of the created one, and to such an extent that man is mere nothingness. Without His will and power we can neither speak nor we can do anything whatsoever. He who is a seeker after truth should come and stay in my company. I can prove the Being of God with all the attributes of His, that the Holy Quran has mentioned.

It is a great mistake that the people would like to judge things of one type with the criterion for things of another type, whereas it is common knowledge that senses of one type cannot be helpful for other types of things. For example, the eye cannot do the work that the nose does, nor the ear can do what the eye does When that is the case with the external (or physical) things, how can they think otherwise for things internal (i.e. spiritual things).

The fact is that man is granted a different sense to recognise God ; if not for this sense, he would not be able to recognise Him. We ask an atheist : "The prophecies that are connected with the manifestatian of the power must have a source ; what source is that ?" If he says that these prophecies are based on some acquired knowledge, then, we turn to him again and ask to try to acquire that knowledge (and make such prophecies). Otherwise he will have to admit that there exists a great power that vouchsafes these revelations. The prophecies connected with the manifestation of power are the greatest proof of the existence of God. There is no greater proof than this ; neither the skies nor the earth, nor anything else. When people look at these things (the skies and the earth and other things) the conclusion they arrive at is only a conjecture. It is only a prophecy that provides a conclusive proof which is beyond comparison with anything else.

(Malfoozat Vol. IV p 295)

THE VEIL

How it does warm my eyes to see
A Muslimah in burqa
Blowing in the breeze

For she obeys her Allah
In all that He commands
Firm in her stand

She knows she does not have the choice
Of which command she prefers
But to obey Allah's voice

She must be modest in mind
Her virtue to employ
To mould the character of the trustees
Charged to her by Allah

So she puts on the garments of protection
That keeps her close to Islam
That shows she's Allah's selection
And by His Grace
Practises her Iman.

Aanasa Ahsan
Milwaukee Lajna.

Home of Wonders

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God Almighty has made this world a Home of wonders; He has hidden a part of it and a part of it He has made open and known. He sent His Prophets in the world but hid His own Face. He sent the scripture and the Sharias but none has ever seen the descending (from the Heavens). Through the Prophets He made prophecies some of which have been fulfilled and others are yet to see fulfilment. Such people as cannot see deeper than the surface of the worldly affairs object to these things and point out what they think has not come to pass. They are unaware of the Practice of God and do not know why He does things in this way. In fact He does so in order to distinguish between the faithful and the hasty people. I have full faith in the fact that God has the power to do all immediately and without delay what He has to do on the Day of Resurrection, for, He has the Power to do whatever He likes. But in that case Faith would not have been worth its name nor any rewards would have been deserved by the people. Those who do not understand the significance of these things are the people who raise objection. It is very essential that the reality about faith should partially be hidden from the eyes. For, God has said,

منهم شقی و سعید

From among them some are unfortunate and others fortunate. That is what formulates two groups. The fortunate (or the people of bliss) do not make haste; rather they ponder with full consideration and they show patience and believe. On the other hand the unfortunate people make haste and begin to raise objections. The people who do not abandon path of the prophethood do not stumble and they do not raise the kind of objections that the unfortunate people do. I assert it with full confidence that every objection that is raised against me has been raised against those who have gone before me He who will raise any objection against me will be able to do so only by going out of the pail of religion.

(Malfoozat Vol. IV, p. 319)

Recognition of God

When you have recognised God, you will find as if you are in the process of prayer all the time. It is human nature that when somebody likes something, however ordinary it may be, his heart feels a pull towards it. Likewise when a man has recognised God and is pleased with His Beauty and Generorisity, his heart runs towards Him in an ecstatic mood. What he did not like before he begins to like it. The real prayer is the one during which the praying person sees God. When this happens, the life becomes pleasant and man becomes recipient of great joys Let it be understood that the real pleasure lies in supplicating to God. You should always keep it in mind that nobody can take the responsibility of anyone's life, or death. The death may approach a man at night or during the day time. Those who stick to the world as if they are never going to leave it, always leave this world with great regrets and very unsuccessful. They have no treasure over there which may provide them with any joys. (Malfoozat Vol. IV, p. 320)

Taqwa not Sword

What I have been commissioned for is that since the field of Taqwa

is vacant, I should inculcate Taqwa in the hearts of the people—not that I should pick up the sword and wield it ; this is unlawful. If you have Taqwa the whole world will be with you. You should, therefore, try to have Taqwa.

Those who take wine or whose religion has wine as a major part of it, have nothing to do with Taqwa ; they are, infact, fighting against virtue. If God grants our Jamaat the good luck of fighting against evil and enables them to purify themselves and to become Muttaqi, it would be a great success and notable achievement. Nothing can be more effective than this.

Look at the religions of the world as they are today. The very aim of religion which is Taqwa is missing there. They are after the worldly grandeur and this is what they have taken as their God. The real and true God is hidden from them and in fact they are belittling Him. But now God wishes that He should be accepted and the world recognise Him. Those who take the world to be their God cannot put their trust in the real and true God.

(Malfoozat Vol IV, p. 357)

Taking full dose

Those who think that mere pledge of Baiat will save them from the wrath of God are mistaken ; they have been deceived by their self.

Behold ! when the physician prescribes a medicine he fixes its dose which the patient must take. If the patient does not stick to the doses he cannot expect to be cured. For example the physician wants the patient to take one ounce of the medicine and the patient takes only one drop of it, it will not help him.

You should cleanse yourself to such an extent and have Taqwa of the grade which can save you from the wrath of God. God the Almighty always shows mercy to those who turn to Him (in repentance), for, if that had not been the case, things would have gone topsy turvy in the whole world When a man becomes Muttaqi, God the Almighty makes a distinction between him and others and rids him of all the stringent circumstances, Not only that much,

يرزقه من حيث لا يحتسب

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He provides him from where he could never imagine. You sholud remember that he who fears God, he is rewarded by the removal of his hardships and he also receives His Bounties. The Muttaqies are really the friends of God. And it is Taqwa that brings honour to a person. However highly a man may be educated, if he is not Muttaqi, he cannot receive due respect and honour. But if one is Muttaqi, even being illitrate, he will be highly respected.

(Malfoozat Vol. IV, p. 361)

GOOD AND BAD

My 'bad' is more than 'good', my Lord,
I feel a sort of shame
When I am dead and gone for e'er
Let people forget my name

But if You like to keep my name
Then do destroy the 'bad'
For, that's the only way my soul
Can be content and glad.

NASEEM SAIFI

Excellence should be 'epidemic'

You should remember that the excellences should be like "epidemic diseases". The believer has been commanded to make his manners and character so excellent that they may become epidemic, for there is nothing, however good it may be, that the people would like to follow or to adopt unless it has a glow and an attraction. It is the brightness of the things that attracts and it is the attraction that draws them towards itself. It is the good part of a thing that urges the people to act the same way.

(Malfoozat Vol. I, p. 204)

The Holy Quran for everybody

You should remember that the Holy Quran has two parts, rather three parts. One part is such that even the common man who is illiterate can understand. The second part can be understood by the people who are moderately literate; they are not altogether illiterate but at the same time they cannot be said to have any educational talents. The third part is the share of the highly knowledgable people; that is, those who are called philosophers. It is a speciality of the Holy Quran and it imparts its teachings to all the three types of the people. One and the same thing educates (produces workable teaching) the illiterate, the man of the moderate knowledge and understanding and to the highly talented philosopher.

Indeed this place of pride belongs to the Holy Quran and to no other book that every type of people is blessed through it according to his personal capacity.

(Malfoozat Vol. I, p. 212)

The Light of Knowledge

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Just as God wishes that the people should fear Him He also wishes that they should acquire the Light of knowledge and through this Knowledge they should attain to the spiritual heights. The true knowledge does not only produce the right type of fear, it produces the will to worship God. There are some unfortunate people who get themselves busy in the acquisition of knowledge and thus go far away from the understanding of the Law of destiny. There are some others who believe in Destiny in such a way that they withdraw themselves from the acquisition of knowledge. But the Holy Quran has instructed men in both the ways—and the instructions given by the Holy Quran are the most perfect, The Quran wishes the people to acquire the true knowledge because it creates the fear of God and the more a man advances in God—realisation the more he begins to understand the Grandeur of God and the greater becomes his love for Him. It teaches the people to submit to the law of destiny, for, it produces trust in God and the man becomes fully aware of the significance of the resignation to the will of God which consequently gives him satisfaction and contentment; and that is the real aim and target of salvation.

(Malfoozat Vol. 1, p. 215)

Removing the hurdles

You should remember that if you will constantly obey the command-

ments of God and if you will begin to serve His religion, God Himself will remove all the hurdles that come in your way and you will achieve the desired success. Have you not observed that the farmer removes all the undesirable growth from his farm and makes his farm beautiful with nice trees and hedges? He protects his farm well and guards it against everything that might cause harm. On the other hand the trees and the plants which do not bear fruit and begin to rot and dry up, are not cared for in the least; they may be eaten up by the cattle or somebody may hew them down and put them in the oven as firewood.

You, too, should remember that if you are to be counted as sincere in the sight of God, no body's opposition will do you any harm. But if on the other hand you will not change for the better and you will not make a firm pledge of obedience to God, He will not care for you. Does anyone take pity on thousands of sheep and goats that are slaughtered everyday? Whereas if one man is killed, a strong enquiry is made about it. If you will be no better than the beasts (animals) — useless and careless—you will also be dealt with in the same way.

You should try all you can to get yourself included in the list of those who are dear to God so that no hardship and trouble can get hold of you, for nothing happens on the earth unless it has been permitted by God You should remove every cause of conflict, dissension and enmity. This, now, is the time that you should set aside minor things and get yourself busy with great and important matters.

(Malfoozat Vol. I, p. 258)

Learn Arabic

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I should like to advise the members of my Jamaat that they should learn Arabic language, for, without the Arabic language one cannot enjoy the Holy Quran. In order to know the translation of the Holy Quran, one must try to be studying a little of Arabic also. Now-a days, many methods have been introduced for the study of this language.

Since it is obligatory for every Muslim that he should study the Holy Quran, could it means that one should waste the whole of his life in studying English and other languages at the expense of Arabic.

(Malfoozat Vol. I. p. 285)

HABITS

What I should do, and do it quick
I leave it till tomorrow
I cannot change the habit, though
It gives me nothing but sorrow

I should have known when I was young
That habit plays a part
'Tis good or bad, it lives with you
Till end, it doesn't depart

You listen to me, if you are young
And take it as advice
'Tis time to make the habits now
My darling, make them nice.

NASEEM SAIFI

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Rabwah Diary

Free Coaching Classes

The first session of the Free Coaching Classes for B.A. and B.Sc. courses was held at Rabwah from the 20th July to 20th of August. English and Economics were the subjects taught and it was observed that the students took keen interest in their studies.

The second session started on the 15th of September. Physics has been added to the subjects already being taught. The classes are held at the Aiwani Mahmood from 7 p.m. to 9 p.m.

Honorary Missionaries

It was on the 2nd of January 1976, that Hazrat Khalifatul Masih III instructed the Jamaat to make arrangements for the training of Missionaries for the smaller inhabitations who would work honorarily. Since then 3 months courses have been held eight times. The 9th class (for 3 months) will start in October.

The Nazim-i-Irshad has asked the Jamaats who are in dire need of religious teachers for the training of their members, to send 'students' for this class. The students are asked to bring an identification from their President or Amir. The lodging—boarding is the responsibility of the organisers of the class.

The Nazim has also appealed to the District Amirs to put in their sincere efforts to make the scheme a success.

Annual Ijtima

The Annual Ijtima of Ansarullah will, insha Allah, be held on the 31st of October, 1st and 2nd of November 1980 at Rabwah while the Annual Ijtima of Khuddamul Ahmadiyya will be held on the 7-9th of November 1980.

The Voice of Islam (Quarterly)

The Publication Department of the Tahrik-i-Jadid very heartily welcomes the publication of a new periodical from Japan. The Editor is Mr. Ataul Mujeeb Rashed and the publisher is Ahmadiyya Muslim Association, Central P. O. Box No. 1482, Tokyo.

This is the Age of the Pen and the more we write and publish, the better it is. It is the most effective method of sending our message far wide, and it stays and sticks.

Japan, like every other country, but perhaps more than others, stands in need of Islamic publications, for, as the editor has said, due to its geographical position and being an island country, closed and isolated from the rest of the world for a long period of time and the small number of Muslims living in Japan, close contact of the Japanese with the Muslims and the Islamic countries had not been possible in the past. We wish glaring success to this new publication—the Voice of Islam.

Copies of the Voice of Islam can be had free of charge, from the address given above :

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MESSAGES

Our Mission in JAPAN has started the publication of a quarterly magazine — THE VOICE OF ISLAM. Hazrat Khalifatul Masih III and the Vakilut Tabshir sent the following messages for its maiden issue.

The Message of Hazrat Khalifatul Masih III.

Dear Mr. Ataul Majib Rashed,

Assalamo Alaikum.

I have noted with pleasure the introduction of a magazine "Voice of Islam" by the Ahmadiyya Mission in Japan. In the present age the duty of introducing Islam in its pure and original character has been placed by God on the shoulders of the followers of Hazrat Mirza Ghulam Ahmad, It is a great challenge and a great responsibility. Although we are small in number and meagre in our resources but God is behind us. He had promised that our little efforts, carried out with honesty of purpose and determination, shall have His blessings. Such blessed efforts are bound to bear fruit. It is so written. It is the word of God. It shall come to pass.

I pray that God Almighty may bless our efforts and enable the Ahmadiyya Mission to carry the message of Islam to the land of the rising sun, that the Island may bathe not only in the light of the sun of the Solar System but also in the soothing and comforting light of

. May it be so.

Mirza Nasir Ahmad
Khalifatul Masih III

Rabwah 22-6-1980

The Vakilut Tabshir

"I am immensely delighted to know that you are going to start publication of a periodical named "Voice of Islam" from Japan. God Almighty gave His word to the Promised Messiah
saying, "I shall cause thy message to reach the corners of the earth." Any effort which is aimed at realizing this Divine decree is, therefore, a part of this Divine promise. When something is decreed in Heaven, alignment of all our efforts with that object takes us to the doorstep of success.

I pray to God Almighty Who has the power to change the hearts of people, that He may create love of Islam in the hearts of the Japanese people. I pray for them that, by studying the teachings of Islam and the founder-prophet of Islam, they become the recipients of the promised Divine blessings.

The people of Japan are hard working and courageous. You should convey the message of Islam to these people acting upon the advice of the Holy Prophet of Islam (peace and blessings of Allah be upon him) in which he says, "Encourage the people by showing them the good aspects and don't discourage or dishearten them ; create easiness for people and don't make religion appear to them

(*Continued on page 24*)

SOCIAL STRUCTURE OF ISLAM

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Gist of a lecture delivered by Sahibzada Mirza Mubarak Ahmad which has since been published in a book form.

So far as equality in spiritual and religious affairs is concerned, God says in the Holy Quran :

و ان من امة الا خلا فيها نذير

(Fatir : 25)

which means that the mercy of God is not limited to any specific nation or area or country ; it is spread all over the Universe. Just as God has provided mankind with all the needs for his physical sustenance and growth so also has He provided means for spiritual sustenance and growth and it has been done through the prophets for all the countries. God also says :

ان اكرمكم عندالله اتقكم

(Al-hujrat : 14)

That is, honour is not derived from one's family connection ; it is based on Taqwa (righteousness and fear of God). That is why we are told

لا تزكوا انفسكم هو اعلم بمن اتقى

We should not call ourselves pure ; only God knows who is really and truly Muttaqi. This verse specifically draws our attention to the fact that none but God alone knows who stands where in the spiritual realm, and none but He is aware of the fact as to who deserves to be accepted by Him. Changing of the hearts is also in the hands of none but God. He is All-Knowing and All-Aware. It is He Who directs the attention of the people towards the persons who in His sight are treading the path of Taqwa.

In another verse God says :

من يعمل مثقال ذرة خيراً يره -

و من يعمل مثقال ذرة شراً يره

(Al-Zilzal : 8-9)

Every body will be rewarded in accordance with his deeds. However a man may seem to be honourable and great nothing will save him from the chastisement of God for his evil deeds. All of us will reap what we sow. God also says in the Holy Quran :

لايسخر قوم من قوم عسى ان يكونوا خيراً منهم

(Al-Hujrat : 12)

None should be mocked at, for the simple reason that apparently he seems to be of little importance ; mocking at such people might have very adverse effects. It is only God who Knows as to who is acceptable to Him.

All these verses that have been quoted above show that in the sight of God nobody's (or nations, or areas) position, or family connection is a mark of greatness, rather it is one's fear of God—righteousness—Virtuous

deeds, mutual love, service for the fellowbeings and sympathy for the whole of mankind, that determines his position.

So far as equality in justice is concerned, God says in the Holy Quran :

و اذا حكمتم بين الناس ان تحكموا بالعدل

(An-Nisa : 59)

Those who are appointed as Judges (Qazi) in the Islamic society are duty bound to impart justice ; their judgement must be based on justice.

There is only one criterion that God has fixed for the judgements in court cases and that criterion is justice. In the Islamic judiciary, there is no place for recommendation, positions, influence, family connections or anything else of the sort.

We have practical examples of this teaching of the Holy Quran, in the life of the Holy Prophet, sallallaho alaihi wa sallam One such example will suffice here.

It is reported that a woman belonging to Bani Makhzoom tribe was caught stealing. Usama bin Zaid who was very much loved by the Holy Prophet was sent to Huzur by some people with a recommendation for that woman. The Holy Prophet, sallalloho alaihi wa sallam, said,

"O Usama ! do you recommend to set aside the punishment that God has fixed" Then Huzur stood up and addressed all those who were present, in the following words :

"The peoples before you were destroyed and went astray because whenever any honourable person committed an offence he was let off and when the offence was committed by a weak person or of a humble origin, punishment was meted out to him. I swear by God that if the daughter of Mohammad had been caught stealing, I would have cut off her hand."

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CLINICS

With the grace of God now there are Ahmadiyya Clinics in Nigeria, Ghana, Sierra Leone and the Gambia, as many as four to ten in every one of these countries.

When the first clinic was opened in Nigeria and Dr. (Col. Retd.) M.Y. Shah took charge of it, and a welcome was arranged for him, the function was reported in the Daily Express (12-12-62) in the following words :

Dr. Shah in response to the Toast proposed by Dr. F Salawu said that though the start was a humble one but he hoped and prayed to God that it would prove like sowing the seed and a great tree would eventually grow from it. He further remarked that he was very anxious to see other Muslim Organisations also coming into the field of Medical Missions.

Maulvi Naseem Saifi, Chief Ahmadiyya Missionary, thanked the guests for the honour they had done to the Mission by accepting the invitation and requested them to join the members of the Mission in praying to God that this humble start would prove a blessing for all the Muslims.

He also praised the various Muslim Organisations in the country for their selfless services to Islam and the spirit of co-operation that so much lacked in many other places.

Alhaji Babatunde Jose thanked the Mission on behalf of the Guests. Alhaji Faizul Haq Khan, another Missionary, was also received at the same function.

Nasir Day Celebrated on 11th May, 1980

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At Ahmadiyya Secondary School, Bo

— Sierra Leone —

This year's celebration marked the 10th anniversary of the memorable visit to this school by Hazrat Khalifatul Masih III, the Supreme Head of the Ahmadiyya Movement on 11th May 1970. His holy visit has remained to be the greatest and proudest event of the school's history and Nasir Day is ever full of blissful memories of the blessed visit.

As usual an elaborate programme combining the Nasir Day Celebration with the Speech-Day and Prize-giving was arranged. A grand meeting was held at 9 a.m in the school hall under the Chairmanship of Maulana M. S. Shahid—The Amir and Missionary Incharge. Besides a large turnout of staff and students, a great number of dignitaries including the Hon. Dr. A. F. Joe-Jackson, Minister of Agriculture and Forestry who was the Guest Speaker, and officials from the Ministry of Education and the Press as well as Principals from other Ahmadiyya Secondary Schools and elite of the Bo Community attended the function.

The function started at 9 a.m. with the recitation of the Holy Quran followed by two introductory speeches: Alhaji Kamanda Bongay, General Secretary of the Mission introduced both the Chairman and the Guest Speaker. Mr. I.M. Janjua, President of the Ahmadiyya Old Boys Association in introducing the august occasion gave a colourful and precise description of the visit, unveiling its historic importance and present impact on the life of the school.

A declamation contest was then held in which speakers from different Ahmadiyya Secondary Schools participated. They spoke on such topics as The Claim of the Promised Messiah, "The Fruits of Huzurs visit to Africa in 1970" and "World problems and their Solution". Ahmadiyya Joru stood first while Ahmadiyya Bo, was second followed by Ahmadiyya Kenema in third position. The contest was thrilling and very inspiring to the audience.

The Principal's annual report was eloquent indeed. After expressing his appreciation of the presence of high personalities, Mr. B. A. Akhtar recounted some salient aspects of Huzur's visit to the school. In his report, he gave a succinct account of the school's activities for the past year mentioning in particular the increase in roll, the school outstanding achievement, developments in Agriculture Home Economics and Science, the construction of a new Boarding Home,

and the great strides the school had made in sports and extra-curricular activities. Finally, he thanked all those who had contributed towards the progress of the school.

Hon Dr. A. F. Joe Jackson, the Guest Speaker, then spoke at length on discipline as the basis of all forms of Education and training. He said that without discipline education is valueless and useless. He therefore admonished the students to avail themselves of the glowing opportunity of attending such a good school and to endeavour to remain well disciplined. Earlier he said It was on this date in 1970 that Hazrat Mirza Nasir Ahmad, Khalifatul Masih III, presently Head of the Ahmadiyya Movement in Islam, visited this school, then only ten years in existence after it was founded in 1960. Being an educationist himself I have no doubt that like many of us Hazrat Khalifatul Masih is following with interest the progress of this school, which incidentally happens to be the first Muslim Secondary School established in Sierra Leone. He called upon teachers and parents to set bright examples for the children. He also spoke much on the teaching and learning of Agriculture. While commenting on the outstanding achievement of the school he said, "Very few schools could achieve within the short period of existence what the Ahmadiyya Muslim Secondary School Bo has been able to achieve. (only school like C. K. C. has achieved as much if not more). As you may already know the school started in 1960 with thirty students on roll. Today the enrolment stands at a high of Nine Hundred and Fifty. (950) Apart from dominating the soccer scene, having emerged as champions for three consecutive years, Ahmadiyya Muslim Secondary School in the last G.C.E. examination had three division, I including one distination, twelve division II and 42 division III passes. By any standards this is a very encouraging performance which can go a long way in justifying the establishment of the school.

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In concluding his speech he had this to say, "I consider my invitation to be a Guest Speaker at this ceremony a singular honour and a privilege which I am sure is going to keep me in a closer contact with this school The Ahmadiyya Muslim Secondary School is a school that we here in Bo if no where else are proud of I do hope that the authorities will continue to demonstrate their enthusiasm and support so that our community can continue to benefit from the valuable services rendered by the school. "Later on the Minister wrote very good remarks in the Log Book and donated a sum of Le300.00 to the school.

Next came the prize distribution for which students had been eagerly waiting. Awards were given to those students who had excelled themselves in various areas such as academic performance, conduct, attendance, scouting and football. The prizes were distributed by the Amir Maulana M. S. Shahid who afterwards addressed the gathering. After expressing his pleasure over the enthusiasm shown in the celebration he dilated on the significance of Nasir Day for the school and the country. He then very scholarly expounded upon the close relationship existing between Religion and Science. It was a pride, he said, that the school had achieved so much for which he congratulated the staff on their good work and prayed for Allah's continued blessing on the school.

The vote of thanks was given by the Senior Prefect of the school followed with silent prayer led by the Chairman which ended the meeting at 11.30 a.m.

A luncheon was held at 12.00 noon attended by the Amir, the Minister, other dignitaries and the staff. Sixty persons pertook of the sumptuous feast.

Likewise in the evening a dinner (Kuloo-Jamia ? was arranged for the Ahmadiyya community in Bo. Members brought their own food to share with others in a brotherly manner. After the meal, prayers were conducted by the Amir on the school ground before members dispersed.

On the following day a film show covering Huzur's visit and slides of the 1980 Annual Conference were shown in the Mosque.

B. A. AKHTAR
Principal.

WE YONE, May 14, 1980

Celebrating Nasir Day

HUNDREDS of Ahmadies from all over the country, including the Head of the Mission in Sierra Leone last Sunday joined their counterparts in Bo, to celebrate Nasir Day.

Nasir Day is commemorated by the mission each year, to mark the visit of the Supreme Head of the Ahmadiyya Mission, Hazrat Mirza Nasir Ahmad Khalifatul Messiah III, who visited the Ahmadiyya School in Bo, during his one-week tour of Sierra Leone seven year ago.

The celebration was also blended with the school's annual speech day and prize giving ceremony.

It started in the school hall with a competition among pupils representing institutions in the Provinces, with the reading of citation from the Holy Quran, in which prizes were awarded to the winners, by the Principal of the school Mr. B. A. Akhtar.

The type of competition among students, according to the Principal is to enhance their knowledge in Quranic studies.

This came the prize-giving ceremony at which the Principal read his annual report which won great applause from hundreds of people, about the brilliant performance of the school in the last 'O' level examination.

This was followed by a luncheon at the school hall where guests, teachers and pupils were entertained.

The day's celebrations were round up in the evening with film shows depicting the visit of the Supreme Head of the Mission to Sierra Leone.

(*Continued from page 18*)
to be hard and difficult."

May Allah Almighty enlighten the Japanese people soon with the light of Islam and entitle them to receive the Divine blessings, May that we are able to witness with our own eyes the fulfilment of the Divine promise, "The earth will shine with the light of her Lord".

Mirza Mubarak Ahmad
Vakilut Tabshir, Tahrik-i-Jadid
Rabwah (Pakistan)

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